



ICEL REPORT 2001 - 2013

to the
Member and Associate-Member Conferences
of the
International Commission on English in the Liturgy
A Joint Commission of Catholic Bishops' Conferences

Member Conferences

Australia
Canada
England and Wales
India
Ireland
New Zealand
Pakistan
The Philippines
Scotland
Southern African
The United States of America

Associate-Member Conferences

The Antilles
Bangladesh
CEPAC (Episcopal Conference of the Pacific)
Gambia-Liberia-Sierra Leone
Ghana
Kenya
Malaysia-Singapore
Malawi
Nigeria
Papua New Guinea and the Solomons
Sri Lanka
Tanzania
Uganda
Zambia
Zimbabwe



The Holy Father greets Bishop Arthur Serratelli, Chairman of ICEL, on the occasion of the 50th Anniversary of the founding of ICEL in Rome, while Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments looks on.

To the Bishops in countries where English is used in the Sacred Liturgy:

The International Commission on English in the Liturgy was established in October 1963 as an unincorporated association of Bishops designated by the sponsoring Conferences of Bishops. In 1967 the Commission was incorporated in Canada for religious, charitable, and educational purposes under the title, International Committee on English in the Liturgy. The corporation administers title to ICEL literary properties.

The members of ICEL are eleven Bishop Representatives from those Conferences that use English in the liturgy: Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, Southern African, and the United States. The eleven Bishop Representatives also serve as the Board of Directors of the civil entity.

ICEL's primary task is to provide the member and participating Conferences of Bishops with English translations of the Latin liturgical books of the Roman Rite. There are also fifteen Associate-Member Conferences of ICEL that have access to the English language liturgical texts prepared.

In 2003, ICEL was given official recognition by the Holy See in the form of governing Statutes. The policies and procedures contained in the Statutes were most recently revised and re-issued in July 2011.

The ICEL program of translation is carried out under the authority of the Bishops of the Commission, more directly by an Executive Committee of the Commission that meets monthly, with the assistance of working groups of specialists, as well as individual translators, musicians, editors, and consultants. The work is coordinated by a staff of its permanent Secretariat, located in Washington, DC.

ICEL itself is not a publisher of liturgical books and related materials in the usual sense. Rather, like individual authors and translators, it provides the content of such publications to the Conferences of Bishops, who in turn authorize publishers in their territory. In administering the copyright of the English language liturgical texts, ICEL collects royalties from publishers of its work in the name of the Conferences of Bishops.

October 17, 2013 was the Fiftieth Anniversary of ICEL's founding in Rome by the Member Conferences of Bishops gathered for the Second Vatican Council. To commemorate this event the Bishops of the Commission held a special second meeting in October 2013 which culminated in a private audience with the Holy Father.

The following report is divided into two sections: 2001-2011, the period of transition and official recognition of the Holy See and the work on an English translation of the Roman Missal, and 2012-2013, activities of the Commission in the past two years (p. 23).

ICEL Report, 2001-2011

≈ Introduction ≈

To those Bishops and others who had become accustomed to receiving an Annual or Biennial Reports from ICEL, we apologize for the delay in issuing a statement of information about the work of ICEL for so many years. You will have heard from your Bishop Representative of developments within ICEL as a result of the issuance of the Third Edition of the *Missale Romanum* in 2002 by the Holy See, and of the draft English texts that the Conferences of Bishops had before them between 2004 and 2009.

With the granting of the *recognitio* by the Holy See for the Roman Missal in March 2010, ICEL's work on the Missal was largely completed. In the months that followed, the ICEL Secretariat assisted the Conferences with putting the final manuscript into a form for publication throughout the English-speaking world. Many of the Conferences set the First Sunday of Advent 2011 for implementation in their territories.

What follows is an account of the activities of ICEL and the changes that have occurred in its policies and procedures, as well as its members and projects during this period.

≈ Structure and Function of ICEL Constitution to Statutes: transition and continuity

In the late 1990s, the Holy See asked ICEL to reflect on its function and the structure that had steered the work of translation of nearly all the Latin liturgical texts since the Second Vatican Council and to evaluate whether changes in the structure of the organization were needed. The Commission until that point had been operating under a "Constitution" approved in 1964 by the sponsoring Conferences of Bishops. In early 2000 and after consulting the Presidents of the Conferences, the Bishops of the Commission, noting where improvements to the procedures could be made, began to draft Statutes.

Under the previous Constitution, the organization operated under the direction of a body of Bishops, then called the Episcopal Board. From the founding of ICEL, there was also a standing Advisory Committee of priests, sisters, and lay people with specialized skills to carry on the work of the Commission. During the 1970s, under the guidance of the Advisory Committee, three standing subcommittees—Translations and Revisions, Music, and Presentation of Texts were formed. At times throughout ICEL's history there were various ad hoc committees formed for particular projects. Some, such as the Original Texts subcommittee were more permanent; others such as the Pastoral Office subcommittee lasted only a few years.

In July 2000, the Bishops of the Commission meeting in Los Altos, California, approved the revised Constitution for a two-year trial. During this period structures similar to those described above were established—Consultants’ Committee and Task Forces. These groups included new members and, for continuity, some former members of the Advisory Committee and subcommittees. The members of these groups were required to have a *nihil obstat* from their Ordinary, a nomination from the Board, as well as the Conference from which they came.

During the trial period of the revised Constitution the Presidents of the Member Conferences met twice in 2001. First in April in Washington and then in October in Rome with officials of the Congregation for Divine Worship and the Discipline of the Sacraments. The subcommittee of Bishops from the Commission who drafted the Statutes were also present for these meetings to provide details of the changes in structure and function. The Presidents of the Member Conferences also held several teleconference meetings during this period to continue their communication regarding the future direction of ICEL.

Following the trial period of the draft Constitution, the document was modified and sent to the Holy See for comment and approval. After several meetings to discuss various points in the document and to clarify some of the procedures, the Congregation issued a Decree of approval in September 2003 and the Constitution was replaced with Statutes.

The Statutes were approved for a five-year period, with the expectation that the document would be updated from time-to-time in consultation with the ICEL Bishops, the Conferences of Bishops, and the Holy See. At the conclusion of the five years in 2008, the Holy See asked ICEL to evaluate the need for refinement and submit any changes for approval. Given the obvious work load of the Commission on the English translation of the Missal, the Holy See granted an immediate extension to the present Statutes so that the evaluation process could be carried out with care and deliberation.



Bishop Arthur Roche, then Chairman of ICEL, presents Msgr. Bruce Harbert, newly appointed Executive Director to Pope John Paul II in 2003.

The ICEL Bishops sought the assistance of an outside consultant to canvas Bishops of the Conferences to determine their level of satisfaction with ICEL over the previous five years. Also, the ICEL Bishops looked at the document from a canonical point of view to ensure that any suggested revisions were in keeping with the rights and responsibilities of the Holy See and the Conferences. Given the pressure of work on the Missal during this

time, the review took much of 2009 and into early 2010. After making refinements to the Statutes, the revised document was sent to the Congregation for Divine Worship and the Discipline of the Sacraments for its review and comment.

While the Congregation acknowledged receipt of the revised Statutes, its own work of approval of the English translation of the Roman Missal and the national propers for the Conferences took precedence. In July 2011 a revised version of the Statutes, prepared by the Congregation, was transmitted to ICEL and the Presidents of the Member Conferences of Bishops.



Structure and Function of ICEL

Members of the Commission: roles and responsibilities

The roles and responsibilities of the members of the Commission are largely unchanged in the Statutes from those under the Constitution. The Bishop Representative of each member Conference serves both on the Commission and on the Board of Directors of the civil corporation. The Bishops continue to determine and approve the policies that govern the Commission, nominate and approve the translators, the ad hoc committee members, and the Executive Director and members of the Secretariat staff that support him. The Bishops supervise all operations and approve the annual budget and all translations prior to submission to the Conferences of Bishops.

As stated above, the Commission is composed of a single Bishop Representative from each of the eleven member Conferences. Bishops who are not members of the Commission, whether from the member or associate-member Conferences, are free to attend a meeting of the Commission though they do not participate in votes of the Commission. The members meet once a year by statutory requirement for the civil entity, though during the years when the Missal work was the primary focus, the Bishops functioning as an ecclesiastical body met twice a year.



Structure and Function of ICEL

Executive Committee: function and duties

The Commission elects an Executive Committee from among its members. Their responsibility is to supervise the Executive Director and the staff of the Secretariat. The Executive Committee meets on a monthly basis, typically by teleconference. The officers: Chairman, Vice-Chairman, Secretary, and Treasurer, serve for a term of three years and can be re-elected.

The Committee's responsibilities include monitoring the implementation of policies of the Commission, preparing with the Executive Director the agenda for meetings of the Commission, overseeing the work of the Secretariat, involving an annual review of performance of all full time employees, approving the part time hiring of technical personnel, and overseeing the selection and approval of experts and other persons in various fields as required.

The Executive Committee works closely with the Treasurer to ensure the financial stability of the organization and it approves the selection of a financial auditor and oversees the issuance of civil contracts to publish and distribute ICEL material in the Conferences of Bishops as approved by the individual Conference, with a *recognitio* of the Holy See.



His Holiness Pope Benedict XVI receives members of the ICEL Executive Committee: Archbishop Denis Hart, Bishop Denis Broune, Bishop Arthur Serratelli, and Msgr. Andrew Wadsworth, Executive Director of ICEL in 2010.



Structure and Function of ICEL

Executive Director and Secretariat: tasks and management

The new process for the appointment of the Executive Director of the Secretariat requires a *nihil obstat* from the Congregation for Divine Worship and the Discipline of the Sacraments and the approval of the candidate's Bishop and of representatives from the Conference where the candidate resides.

The Executive Director and the staff of the Secretariat provide administrative assistance at the meetings of the Commission, of the Executive Committee, and of the ad hoc committees established to translate a particular rite or a collection of liturgical texts. The Director and staff coordinate the work of translators and other specialists at the direction of the Executive Committee and the Commission. The Director prepares a draft annual budget for the consideration of the Treasurer, handles the day-to-day operations of the Secretariat, and provides regular reports on the activities of the ad hoc committees and on the work of the Secretariat.

Norms for the Translation of Liturgical Texts

Although it is beyond the scope of this report, in order to grasp the journey of ICEL during these years, it is helpful to briefly recall some of the history of the development of the norms that govern the making of a liturgical translation.

From the outset, it had been clear that after sufficient passage of time, all translations would need review, thereby recognizing and presuming that the processes for and the development of liturgical translations would require years of use, review, reflection, consultation, and ongoing scholarship and textual criticism. The work of ICEL prior to the preparation of the English translation of the third typical edition of the *Missale Romanum* was therefore largely of this type.

The fifth instruction of the Holy See, *Liturgiam authenticam*, on the use of the vernacular languages in the publication of the ritual books of the Roman Liturgy, issued on 20 March 2001 by the Congregation for Divine Worship and the Discipline of the Sacraments presents the norms and governs the process of the making of translations from 2001 onwards.

Liturgiam authenticam clarified the perennial challenge of translators to produce translations that achieve a suitable balance between the word-for-word, literal meaning of the Latin and the reasonable demands of good proclamation, style, and intelligibility. The achievement of this balance, while accounting for the fullest expression of the content of meaning of the Latin text and reflecting elements of its style, is an art that needs to be continually cultivated, refined, and perfected over the years, so that the translated prayers may serve the purpose for which they are intended.

≈ Liturgiam Authenticam ≈

The guiding principle in the 2001 Instruction (no. 20) states:

The Latin liturgical texts of the Roman Rite, while drawing on centuries of ecclesial experience in transmitting the faith of the Church received from the Fathers, are themselves the fruit of the liturgical renewal, just recently brought forth. In order that such a rich patrimony may be preserved and passed on through the centuries, it is to be kept in mind from the beginning that the translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original text faithfully and accurately into the vernacular language. While it is permissible to arrange the wording, the syntax and the style in such a way as to prepare a flowing vernacular text suitable to the rhythm of popular prayer, the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses. Any adaptation to the characteristics or the nature of the various vernacular languages is to be sober and discreet.

Some of the specific points of the Holy See's 2001 Instruction which were spelled out in detail in a Press Release issued with the Instruction are outlined here (excerpts come from the Vatican website):

The Roman Rite ... has its own style and structure that must be respected in so far as possible in translation. The Instruction repeats the call ... for an approach ... of fidelity and exactness in rendering the Latin texts into a vernacular language.

Using Other Texts as Aids

The usefulness of consulting ancient source texts is acknowledged and encouraged, though it is noted that the text of the *editio typica*, the official modern Latin edition, is always the point of departure for the translation. When the Latin text employs certain words from other ancient languages (e.g., *alleluia*, *Amen*, or *Kyrie eleison*), such terms may be retained in their original languages.

Vocabulary

The vocabulary chosen for liturgical translation must be at one and the same time easily comprehensible to ordinary people and also expressive of the dignity and oratorical rhythm of the original... The language of these texts is, therefore, not intended primarily as an expression of the inner dispositions of the faithful but rather of God's revealed word and his continual dialogue with his people in history.

continue...

Even forms of speech deemed slightly archaic may on occasion be appropriate to the liturgical vocabulary.

The liturgical texts are neither completely autonomous nor separable from the general context of Christian life.

Gender

Traditional collective terms should be retained in instances where their loss would compromise a clear notion of man as a unitary, inclusive and corporate yet truly personal figure.... Similarly, the expression of such inclusivity may not be achieved by a quasi-mechanical change in grammatical number, or by the creation of pairs of masculine and feminine terms.

The traditional grammatical gender of the persons of the Trinity should be maintained. Expressions such as *Filius hominis* (Son of Man) and *Patres* (fathers) are to be translated with exactitude wherever found in biblical or liturgical texts. The feminine pronoun must be retained in referring to the Church. Kinship terms and the grammatical gender of angels, demons and pagan deities should be translated, and their gender retained, in light of the usage of the original text and of the traditional usage of the modern language in question.

The Translation of a Text

Translations should try not to extend or to restrict the meaning of the original terms... [S]ecular style-books on vernacular composition should not be used uncritically, since the Church has distinctive things to say and a style of expression that is appropriate to them.

Translation is a collaborative effort that should maintain continuity as much as possible between the original and vernacular texts.

Other Liturgical Texts

Norms for the translation of the Bible as used in the Liturgy apply also in general to the translation of liturgical prayers. At the same time, it must be acknowledged that while liturgical prayer is formed by the culture which practices it, it is also formative of culture, so that the relationship is not merely passive. As a result, liturgical language can be expected to diverge from ordinary speech, as well as to reflect its better elements. The ideal is to develop a dignified vernacular fit for worship in a given cultural context.

Liturgical vocabulary must include the major characteristics of the Roman Rite, and should be drawn from patristic sources and harmonized with biblical texts. The vocabulary and usage of the vernacular translation of the Catechism of the Catholic Church should be respected as far as this is feasible, and the proper distinctive terms should be used for sacred persons or things, rather than employing the same words as for the persons or things of everyday domestic life.

Syntax, style and literary genre are also key elements to be considered in rendering a faithful translation. The relationship between clauses, especially as expressed through subordination and devices such as parallelism, must be accurately conveyed. Verbs must be translated precisely in respect of person, number and voice, while some latitude will be needed in rendering more complex syntactical structures.

A prime consideration should be the fact that liturgical texts are intended to be publicly proclaimed aloud and even sung.

The Instruction concludes with a number of brief technical sections giving guidelines on publication of editions of liturgical books, including copyright, and on procedures for the translation of the liturgical texts proper to individual dioceses and religious communities.



Procedures for Translation

Steps in the process: base translators, Editorial Committee, Bishops

The Commission collaborates with Bishops from throughout the English-speaking world and their advisors to prepare English translations of Latin liturgical texts. These are assessed and, if this is deemed appropriate, amended, before being sent to the Congregation for Divine Worship and the Discipline of the Sacraments for a *recognitio*. The final texts, therefore, are a result of collaboration between the Conferences of Bishops and the Congregation.

Each text is translated by a translator who has received a *nihil obstat* from the Congregation. In some cases, the base translation is evaluated by a team of experts in various fields, and their comments are used to alter the text as necessary. The resulting text, with the comments of the reviewers, is provided to an Editorial Committee, which reworks the text for submission to the Bishops of the Commission. The Editorial Committee is comprised of Bishops and consultants who have received the *nihil obstat* of the Holy See.

The Bishops study the translation before gathering as a group. During the meeting they read the texts aloud and discuss alternatives. When a translation of an entire rite (or, in the case of the Missal, a section such as the Proper of Saints), is completed, the Bishops vote to include the texts in a Green Book or study book that is distributed to the Conferences of Bishops—typically for a six-month review.

In preparing observations on the draft texts, the Bishops of the Conferences are free to seek the opinion of whomever they choose. The comments of the Conferences are then submitted to ICEL, where again the text is reviewed and altered in light of the comments. The resulting text is then voted on by the Bishops of the Commission for inclusion in the Gray Book, or text for the Canonical vote of the Conferences.

If a Conference of Bishops considers modifications to the ICEL text necessary, it is preferable that its proposals be referred back to the Commission, which will attempt, insofar as possible, to coordinate such modifications into a common text. However, the Conference maintains the right to introduce modifications to the ICEL text prior to approval.

Once a Conference approves a text, it seeks the *recognitio* of the Holy See before releasing the text to publishers and setting an implementation date for use within its territory. The Conference may include local adaptations specific to their territory which accompany the ICEL text during the approval process.

🌀 The Roman Missal 🌀

The Third Edition of the *Missale Romanum* had been under discussion for many years. As far back as 1990, representatives of ICEL had been invited to Rome to discuss the additions, procedures, and the guiding principles for providing a translation. In 2001 with the issuance of *Liturgiam authenticam* the development of the principles of translation came to an end and in the next year the Latin text of the *Missale Romanum* was issued and published by the Vatican Press.

ICEL had been provided with an outline of new material in the *Missale* even before publication and was able to begin some preliminary work as early as 2001. Once the *Missale Romanum* was published, the work accelerated, beginning with base translations of all new material and a careful examination of the Order of Mass.

The Vatican Press published a new edition of the *Institutio generalis Missalis Romani* in 2000 and ICEL immediately began working on a translation. Following the issuance of the full *Missale*, the draft translation of the General Instruction was made available to the Conference of Bishops for their preliminary review.

The ICEL Bishops decided at the outset of work on the Missal to begin with the Order of Mass. Many had suggested that only minor alterations were necessary for this section of the Missal that was so well known by priests and people alike, however, after carefully studying the principles of revision as articulated in *Liturgiam authenticam*, the Bishops set out to authorize a complete revision. Base translations were prepared for review and study and circulated among the ICEL Bishops and scholars.

A Green Book—for the study and comment of the Bishops of the Conferences—was issued by ICEL in February 2004. To accompany this draft, an audio visual presentation was prepared by the Executive Director, Msgr. Bruce Harbert. This presentation outlined some of the difficult issues faced by the translators, reviewers, and presented a rationale for the decisions made by the ICEL Bishops in the attached draft text. Bishops were asked to review and study this material and send in their comments, according to the usual ICEL process.

The comments on this first study text of the Missal were so extensive that the Bishops decided that a slower process for review of the Order of Mass would be required. The Bishops had established a committee to collate and study the comments received and to make recommendations to the ICEL Bishops as a way to incorporate the suggested modifications by the various Conferences. The review group met for a week and carefully evaluated all the comments received and made their recommendation to the ICEL Bishops for changes. When the ICEL Bishops met to evaluate the results of this first Green Book, they determined that more consultation would be necessary. In February 2005 a second Green Book was issued to the Conferences of Bishops for the Order of Mass.

Over the course of the next four years, twenty-eight separate booklets containing the various sections of the Missal were issued. These booklets contained draft and later translations of the various sections of the Missal: Order of Mass (including the four Eucharistic Prayers), Order of Mass II (prefaces, solemn blessings, etc.), Proper of Seasons, Proper of Saints, Common of Saints, Ritual Masses, Masses and Prayers for Various Needs and Intentions, Votive Masses, Masses for the Dead, the Antiphons, the Introductory Documents (including GIRM and the Calendar), the Appendices, Eucharistic Prayers for Masses with Children, and the Supplement.

At the end of the Green and Gray Book process of the various sections of the Missal, ICEL assisted the Member Conferences by compiling the sections in what would become known as the “Gray Book of the Missal.” This book, a compilation of all the elements of the Missal in their liturgical context, was intended to aid the Conferences in submitting their text to the Holy See and in their eventual authorization of the published editions within their territories.

🌀 Roman Missal, Musical considerations 🌀

During the course of translation work on the Missal, the Bishops had established a small group of expert musicians to work on the development of chant settings for all texts that were set to music in the Latin edition, which includes all the Prefaces. This group had established principles to guide their work even before the texts were finalized. Once a particular section of the text was issued in Gray Book form, they then would set those texts to music. The music, like the texts, required the approval of the ICEL Bishops before being made available to the Conferences of Bishops.

🌀 Roman Missal, Catechetical resource 🌀

As early as 2005 there had been discussions among some of the secretaries of national liturgical commission in the ICEL Member Conferences on the need for a catechetical resource to assist in the implementation of the new Roman Missal. The participants of this group—first called the Leeds Group—were led by Bishop Arthur Roche, ICEL Chairman and Bishop of Leeds.

The Leeds Group proposed an electronic resource taking the form of a DVD. The resource in the first place was intended as a formation resource for the clergy for their ministry as presiders and teachers, but also intended to be a resource which can be used by the clergy (and others) in offering liturgical formation regarding the ministering and celebration of the Mass to the local community which they serve and its various liturgical and catechetical ministers.

By early 2009, it had become clear that the Leeds Group resource needed additional funding as well as administration in the final stages of the product. Because of the obvious overlap in interest between the Leeds Group and ICEL, Bishop Roche sought and gained the approval of the Congregation for Divine Worship and the Discipline of the Sacraments for ICEL to assist with this important catechetical resource eventually titled: *Become One Body One Spirit in Christ* and produced by Fraynetwork Multimedia of Melbourne, Australia.

As mentioned above, the Holy See granted the *recognitio* in April 2010 to those Conferences that had submitted the Roman Missal previously. The final texts from the Holy See were received by the ICEL Member Conferences in August 2010 and the Conferences asked ICEL to assist with the final editing of the manuscript and the incorporation of the chant music that had been prepared by the musicians for the texts.

❧ The Roman Ritual and Roman Pontifical ❧

During the period of transition within ICEL in which the Bishops were working on a revised Constitution and the development of the approved ICEL Statutes in 2003, work on other ritual books of the Roman Ritual and Roman Pontifical continued under the direction of the Bishops with specific “Task Forces” assigned to individual rites. These groups of scholars and experts worked on the Rite of Exorcism, which had been issued for the first time in Latin in 1999; the Rite of Dedication of a Church and an Altar, which has been in provisional form since 1978; the Rite of Marriage, working with a new Latin text issued in 1996; and the Rites of Ordination.

The Rites of Ordination had been issued to the Conferences in 2000 and subsequently revised in 2002 at the request of the United States—the only Conference to seek approval for this text, which was printed in 2003. Dedication of a Church was issued to the Conferences in March 2003 though shortly thereafter the Congregation asked ICEL not to issue additional material to the Conferences until after work on the Roman Missal was completed. No Conference took action on Dedication of a Church.

With ICEL’s work on the Missal completed in late 2010, the Bishops looked to the remaining texts of the Roman Rite and developed a list of priorities for the near and distant future. In correspondence with the Conferences, it seemed clear that those texts that had some overlap with the Missal (especially Ritual Masses such as Marriage and Confirmation) should go to the top of the list. Those texts that had never been put into final form (Dedication and Exorcism) also would be a priority.

The full set of liturgical texts contained in the Roman Ritual, the Roman Pontifical, and the Liturgy of the Hours were due for re-translation in accordance with the principles contained in the Holy See's Instruction *Liturgiam authenticam*.

❧ The Liturgy of the Hours ❧

Since the issuance of the Liturgy of the Hours by ICEL in 1974 there have been a number of Saints added to the universal calendar. The collects for these Saints are now included in the new edition of the Roman Missal and some of the second readings had been translated by ICEL (in provisional form) over the years. This collection, though small, constitutes the Supplement to the Liturgy of the Hours.

❧ The Roman Martyrology ❧

In October 2001 the Congregation announced the publication of the *Martyrologium Romanum*, a project of some thirty years in preparation. Copies of the Latin text became available in November 2001. One Conference of Bishops in ICEL had formally requested that ICEL provide a translation and there were also informal inquiries from several religious communities. ICEL commissioned a base translator to provide a base text for review, which was completed in 2002.

In 2004 a new Latin text of the *Martyrologium Romanum* was issued. In 2005 the base translator incorporated a translation of any changes and additions. The base translation has been reviewed and a report prepared on points of specific terminology that would require clarification prior to publication. The draft English manuscript as well as the report was sent to the Congregation in 2006.

❧ The Commission: meetings and members ❧

During the period 2001-2011 the ICEL Bishops met sixteen times. The practice had been for annual meetings, but the Bishops met twice a year during the intense work on the Missal, 2004-2008.

There were five meetings held in Washington (July 2001, July 2003, January 2004, July 2004, and March 2011); two meetings were held in Canada (August 2002 and September 2008); two also in New Zealand (January 2006 and January 2010); single meetings were held in Australia (February 2005), England (August 2005), India (January 2008), Ireland (July 2007), South Africa (January 2007), in Mundelein, Illinois (July 2006), and at the English College in Valladolid, Spain (January 2009).

During this period, the following Bishops have represented the Member Conferences on the Commission:

Australia

The Most Rev. James Foley, Bishop of Cairns, served on the Commission from 1997 until 2002. Bishop Foley was elected Vice Chairman for 2001. In 2003 the Most Rev. Denis J. Hart, Archbishop of Melbourne, was appointed as the representative. Archbishop Hart was elected Vice Chairman in 2007. (He was re-elected as Vice Chairman in March 2012.)

Canada

The Most Rev. Douglas Crosby, O.M.I. (now Bishop of Hamilton), served on the Commission from 2000 to 2008 and was Secretary from 2002 through 2004. The Most Rev. Raymond Lahey, former Bishop of Antigonish, served on the Commission in 2009. In 2010 the Canadian Bishops asked the Most Rev. Albert LeGatt, Archbishop of Saint-Boniface, to be the representative on the Commission. (He was elected Treasurer in 2012.)

England and Wales

The Most Rev. Arthur Roche, Bishop of Leeds, served on the Commission from 2001-2012 and was elected Chairman in 2002. (Following the meeting of the Commission in March 2012, the Most Rev. George Stack, Archbishop of Cardiff, was appointed representative of England and Wales. In 2013 Bishop Roche was named Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments.)

India

The Most Rev. Dominic Jala, Archbishop of Shillong, has served on the Commission since 2001. (He was elected Secretary in March 2012.)

Ireland

The Most Rev. William Murphy, Bishop of Kerry, completed his term as First Vice Chairman in 2001. He had served on the Board since 1994. In 2002 the Most Rev. John McAreevey, Bishop of Dromore, was appointed as representative to ICEL. He was elected Secretary in 2004. (He completed his term in 2012. The Most Rev. Martin Drennan, Bishop of Galway, was appointed in March 2012.)

New Zealand

The Most Rev. Peter J. Cullinane, Bishop of Palmerston North, completed his service to ICEL in 2002. He had been a member of the Board since 1982. The Most Rev. Denis Browne, Bishop of Hamilton, has served on the Commission since 2003 and was elected Secretary in 2010.

Pakistan

The Most Rev. Everest Pinto, Archbishop of Karachi, served on the Board for two years completing his term in 2003. The Most Rev. Andrew Francis, Bishop of Multan, has served on the Commission since 2003.

The Philippines

The Most Rev. Romulo G. Valles, Bishop of Kidapawan, served on the Commission from 2001 to 2011. In 2006 he was appointed Archbishop of Zamboanga. At the end of 2011, the Most Rev. Julius Tonel, Bishop of Ipil, was named to replace Archbishop Valles as the representative to ICEL.

Scotland

The Most Rev. Maurice Taylor, Bishop of Galloway, served on the Commission from 1989 until 2002. He was Chairman of ICEL from 1997 to 2002. The Most Rev. Ian Murray, Bishop of Argyll and the Isles, served on the Commission from 2002 to 2009. In 2010 the Most Rev. Joseph Toal succeeded Bishop Murray in his diocese and was appointed the Scottish representative to ICEL.

South Africa

The Most Rev. Dennis E. Hurley, O.M.I., Archbishop of Durban, completed his service to ICEL in 2001. Archbishop Hurley had been instrumental in the founding of ICEL and had served as Chairman from 1975-1990. He had been a member of the Board since its first meeting in 1963. The Most Rev. Hugh Slatery, M.S.C., Bishop Emeritus of Tzaneen, served on the Commission from 2002 to 2010. The Most Rev. Valentine Seane, Bishop of Gaborone, was appointed to the Commission in 2011.

The United States

His Eminence Francis Cardinal George, O.M.I., Archbishop of Chicago, who had been on the Commission since 1998 completed his service to ICEL in 2006. The Most Rev. Arthur Serratelli, Bishop of Paterson, was appointed to ICEL in 2007 and served as Treasurer 2007-2012. (In March 2012 Bishop Serratelli was elected Chairman of ICEL.)



Remembrance of former Bishop Representatives on the ICEL Board who have died during this period:

The Most Rev. Denzil Reginald D'Souza (born 2 July 1929, died 25 October 2002), Bishop Emeritus of Aizawl, India served on the ICEL Board from 1992-1997.

His Eminence Gerald Emmett Cardinal Carter (born 11 March 1912, died 6 April 2003), Archbishop Emeritus of Toronto, Canada. Cardinal Carter served on the ICEL Board from 1966 to 1975 and was Chairman of ICEL from 1972 to 1975.

The Most Rev. Denis Eugene Hurley O.M.I. (born 9 November 1915, died 13 February 2004), Archbishop Emeritus of Durban, South Africa. As indicated above he was on the ICEL Board from its founding meeting in 1963 until 1990.

The Most Rev. James Leonard Doyle (born 20 June 1929, died 22 April 2004), Bishop Emeritus of Peterborough, Canada. He served on the ICEL Board from 1984 to 1995.

The Most Rev. Leo Morris Clarke (born 29 August 1923, died 3 June 2006), Bishop Emeritus of Maitland-Newcastle, Australia. He served on the Board from 1984 to 1987.

The Most Rev. Simeon Anthony Pereira (born 19 October 1927, died 21 August 2006), Archbishop Emeritus of Karachi, Pakistan. He served on the Board from 1988 to 1997.

The Most Rev. Patrick Laurence Murphy (born 28 October 1920, died 18 March 2007), Bishop Emeritus of Broken Bay, Australia. He served on the Board from 1988 to 1995.

The Most Rev. Joseph Robert Rodericks, S.J. (born 7 June 1927, died 14 July 2010), Bishop Emeritus of Jamshedpur, India. He served on the ICEL Board from 1973 to 1991.

🌀 Consultants' Committee 🌀

As mentioned previously, the Advisory Committee met for the last time in December 2000 and was replaced by a Consultants' Committee, some members being appointed by the Bishop Representative of their Conference and several former members of the Advisory Committee. This group assisted in the coordination of the various Task Forces that were beginning work on the Missal and on draft translations of Ordination, Exorcism, Marriage and Dedication.

The Consultants' Committee met four times from November 2001 to May 2003 and all these meetings were held in Washington and chaired by the Bishop Chairman.

The ICEL Bishops are grateful to the individual members that served ICEL on both the Advisory Committee from 1965 to 2000 and the Consultants' Committee.

🌀 Remembrances of Advisory Committee members who died during these years: 🌀

The Rev. Godfrey Diekmann, O.S.B. of St. John's Abbey in Collegeville, Minnesota was a *peritus* during the Second Vatican Council and assisted Fr. Frederick R. McManus in the founding of ICEL under the direction of Archbishop Denis E. Hurley, O.M.I. Fr. Diekmann served on ICEL's Advisory Committee from its first meeting in 1965 through June 1996. He died on February 22, 2002.

The Rev. John Edward Rotelle, O.S.A. was a guest of the Advisory Committee in 1972 and became a member in 1973. He also became Acting Executive Secretary in 1973 and was named Executive Secretary (Director) in 1978; he held that position until 1980. He died on September 1, 2002.

The Rev. Msgr. Frederick R. McManus was the driving force behind the founding of ICEL. He was at times its acting secretary prior to the establishment of the Secretariat in 1965. Fr. McManus was also director of the U.S. Bishops' Committee on the Liturgy, the Liturgical Conference, and Dean of the School of Canon Law at the Catholic University of America. Fr. McManus was a member of the Advisory Committee from its first meeting in 1965 until 2001. He was also ICEL Treasurer from ICEL's incorporation in 1967 until 2000. Monsignor McManus died on November 27, 2005.

The Rev. Sean Collins, O.F.M. of the Irish Liturgical Institute in Carlow, was invited to be a guest of the Advisory Committee in 1988 and he became a member in 1990. Due to illnesses, he was unable to come to meetings after 1993, though he continued as a consultant for translations through 2006 commenting on texts of the Roman Missal. Father Collins died on December 24, 2007.

The Rev. John Hartil Fitzsimmons began his association with ICEL in 1975 when he joined the Presentation of Texts subcommittee. He became a member of the Advisory Committee in 1977 and was its chair from 1981 until 1993. Father Fitzsimmons died on May 17, 2008.

The Rev. Frank Quinn, O.P. a prominent liturgical scholar and professor at Aquinas Institute of Theology in St. Louis Missouri, was invited as a guest of the Advisory Committee in 1987 and was a member from 1990 to 1995. Father Quinn also served on the Music subcommittee for many years and engraved music for ICEL texts through the 1990s. He died on October 31, 2008.

The Rev. James Quinn, S.J. was a member of the Advisory Committee from 1970 to 1976 and greatly contributed to an array of translations in the 1970s. In the 1980s Fr. Quinn served as Secretary on the Scottish Commission for Christian Unity. Father Quinn died on April 10, 2010.

The Rev. Lawrence Boadt, C.S.P. a leading Catholic biblical scholar and a Professor of Sacred Scripture at the Washington Theological Union, was a member of the Advisory Committee from 1986 to 1989; he had been a guest since 1984. He contributed to the ICEL Psalter project, published in 1994, and was director of Paulist Press until just before his death on July 24, 2010.

Dr. Mary Schaefer a respected scholar of theology from Halifax Canada was invited to be guest of the Advisory Committee in 1996 and member in 1998. She transitioned to the Consultants' Committee and also was a member of ICEL's Translations and Revisions sub-committee. Dr. Schaefer died on March 27, 2013.

The Rt. Rev. Alan Rees, O.S.B., Abbot of Belmont Abbey in Hereford, England, was a leading composer of Masses and psalms settings in English and was a music consultant to ICEL prior to his death on October 2, 2005.

The Rev. Chrysogonus Waddell, O.C.S.O. of Gethsemani Abbey (USA) was a widely-recognized chant scholar, and consultant on chant and translations to ICEL from 2003 until his death on November 23, 2008.

Sister Maria Boulding, O.S.B. novice mistress, scholar of Stanbrook Abbey, North Yorkshire, England was a member of ICEL's Editorial Committee from 2004 through 2008. Sr. Maria died on November 11, 2009.

🌀 Executive Directors: Dr. Page, Msgr. Harbert, Msgr. Wadsworth 🌀

During the period of this report, ICEL has been served by three Executive Directors, Dr. John R. Page, Msgr. Bruce E. Harbert, and currently Msgr. Andrew R. Wadsworth.

Dr. Page came to ICEL as a temporary employee to assist with work on the Liturgy of the Hours in October of 1972. With his talents immediately recognized he was asked to become a permanent employee and given the title Assistant to the Executive Director. In 1973 Mr. Page was appointed Associate Executive Director, and in September 1980 was appointed by the Board as its Executive Director. After the issuance of the Holy See's Instruction, *Liturgiam authenticam*, Dr. Page began discussions with the Board on the composition of ICEL—its translators, committee members and Secretariat staff—and how the Conferences of Bishops could continue to be served by ICEL within the guidelines outlined in this Instruction.

Early in 2002, Dr. Page offered to resign in order to allow the Board to begin a search for a new director. At the Bishops annual meeting in August, 2002, the Bishops thanked Dr. Page for his long and devoted service to ICEL and appointed Fr. Bruce Harbert, priest of the Diocese of Birmingham, England to a five-year term as Executive Director.

Father Harbert had worked for ICEL in the late 1980s on the Translations and Revisions subcommittee, and his studies in Medieval Latin made him an excellent candidate to serve as Executive Director, especially with the important work on the *Missale Romanum*. In 2007, with the work on the Missal nearing completion, but with the knowledge that the final text would take additional time, the ICEL Bishops asked (then Msgr.) Harbert to stay on to see this translation to completion.

In early 2009 the Bishops began a new search for an Executive Director to replace Msgr. Harbert, which resulted in the selection of Fr. Andrew Wadsworth. While Msgr. Harbert's principle focus was the text of the Roman Missal, Fr. Wadsworth came to ICEL at a pivotal time when the texts were being put into final form in the eleven Member Conferences of ICEL.

Msgr. Wadsworth has traveled extensively in the various Conferences to speak at national, diocesan, and local gatherings in order to assist in the preparation of priests and faithful in the implementation of these new texts. He also oversaw the compiling of the various sections of the Missal into a single manuscript. Following the granting of the *recognitio* by the Holy See for the Roman Missal translation, Msgr. Wadsworth worked with the Conferences on the preparation of their local editions and the development of the music for the Missal texts.

🌀 RMEC to OEC to EC: meetings and members 🌀

Very early in the Roman Missal translation project, the ICEL Bishops saw the need for a review committee to evaluate the base translations and make recommendations to the Bishops on texts. This committee, entitled the Roman Missal Editorial Committee (RMEC), evaluated the comments from the Conferences on the first Green Book on the Order of Mass, and through the successive sections of the Missal to follow, and provided the consistency necessary in working on such a large body of texts over so many years. The RMEC held its first meeting in June 2004 and between then and 2007 met twelve times for the preparation of Missal texts for the consideration of the Bishops of the Commission.

When the RMEC work on the Missal was completed, and at the suggestion of members of the Congregation, the same group of Bishops began to look at similar texts—the orations—contained in the other liturgical texts of the Roman Rite. This work continued through 2011 and an additional five meetings. The members of these two committees were:

The Most Rev. Mark Coleridge, (now Archbishop of Brisbane, Australia),
Chairman 2004-2007.

The Most Rev. Raymond Lahey, former Bishop of Antigonish, Canada.

The Most Rev. Allen Vigneron, (now Archbishop of Detroit), Chairman
2008-present.

The Most Rev. Leonard Blair, (now Archbishop of Hartford).

Sister Maria Boulding, O.S.B, Stanbrook Abbey, England until her death in 2009.

The Rev. Gerard Moore, S.M. of the Catholic Institute of Sydney, Australia.



Activities of the Secretariat

Reorganization of the Secretariat

In August 2004 with the changing nature of technology and the work of the Secretariat increasing with the translation of the *Missale Romanum*, the Executive Director sought the advice of an outside consultant to provide an Organization and Staffing Study for the Secretariat. With the approval of the Board of the proposal, the study began in September and concluded in December 2004.

The recommendations of the organizational study that was conducted by the National Association of Church Personnel Administrators (NACPA) were: to clarify the roles, responsibilities and authority of the Executive Director; to redesign staff positions in light of ICEL's changing needs; to continue to strengthen ICEL's human resource system; to reinforce ICEL's budgeting and financial oversight; to support security, controls and records management; to strengthen goal-setting processes; and to enhance delegation skills. The recommendations following the study were approved by the Board of Directors in February 2005.

At the time of the study there were seven staff members of the Secretariat. Some of the specific tasks and responsibilities of the individual staff members were changed, two positions were added (Assistant to the Executive Director and Assistant to the Associate Director) to reflect new lines of authority and processes, and three positions were eliminated (Productions Manager, Office Manager, and Receptionist / Secretary). Also an additional part-time position was created—a technology consultant.

The new position of Technology Consultant was advertised and filled from a large pool of candidates. The Consultant guided the implementation of two major databases to facilitate ICEL's work. The first was a web-based database that was used for the translation of the *Missale Romanum* in which base translators and consultants could view and comment on texts in the various stages of development. The second database was more internal in nature and updated and streamlined the process of responding to requests for permission from individuals, parishes, publishers, and Conferences. The Technology Consultant also assisted in the establishment of the ICEL website.

~ Moving to new location: Blessing of the office ~

The ICEL Secretariat was established in Washington, DC in 1965 and has since moved six times, while remaining within the District of Columbia. In 2009, the Executive Director was notified that the building at 1522 K Street would undergo renovation and all tenants needed to find new space. The Secretariat occupied 3,500 square feet on a portion of the 10th floor and immediately began the search for new space. After careful consideration of office space in and around the Washington metropolitan area, a suitable location was identified at 1100 Connecticut Avenue, just three blocks from ICEL's former space on K Street.



His Eminence Cardinal Donald Wuerl greets Bishop Arthur Serratelli, while Bishop Arthur Roche looks on. Msgr. Andrew Wadsworth observes in the background.

The Bishops of ICEL met in Washington in March 2011 and invited the Archbishop of Washington, Cardinal Donald Wuerl, to bless the new offices.

His Eminence Cardinal Donald Wuerl, Archbishop of Washington, blesses the ICEL Secretariat assisted by Fr. Adam Park.



~ Civil Incorporation ~

In 1967 ICEL was incorporated in Canada as a non-profit body for religious, charitable and educational purposes. (In the 1980s the Canadian Government audited ICEL's books and found all to be in order.) Again in 2006 the Canadian Government asked ICEL to present its financial records and books for review at the offices of the Canadian Conference of Catholic Bishops.

While the financial statements and records were in order, the future revenue from the new Missal was discussed and the high probability that revenue from royalties would result in a distribution to the Conferences was acknowledged. The auditor for the Canada Revenue Agency indicated that any disbursement of funds from a Canadian charity was strictly forbidden. In the months following the audit, ICEL sought legal and ecclesiastical counsel and began a transition from a charitable to a not-for-profit corporation.

In September 2008 the new Corporation “International Commission on English in the Liturgy Corporation” was formally established. Over the course of 2009 and 2010 the Charity “International Committee on English in the Liturgy, Inc.” would spend-down the reserve account by paying the day-to-day expenses of the translation body, while the new Corporation would hold income from royalties in an escrow account—keeping the two firms separate. Publishers were asked to make royalty payments to the new corporation.

~ Finance ~

Each year the financial statements of ICEL are audited by an independent auditing firm in Washington, DC. The audited reports have been provided to the Conferences of Bishops through the representative on the Commission from 2001 through the corporate transition mentioned above. For more current and detailed financial information see the financial section of the 2012-2013 report in the following pages.

ICEL Report, 2012 – 2013

~ Structure and Function ~

As noted previously, in July 2011 the Holy See issued new canonical statutes for the International Commission on English in the Liturgy. This document contained several modifications, such as enhancing the communication between ICEL and the Congregation, and establishing a formal process for Associate Conferences to become full members of ICEL if desired.

The procedure for issuing translations of liturgical texts to the Conferences was altered to include the possibility for Associate Conferences to comment on draft texts. The process of issuing texts in Green Book form for study and comment, followed by a Gray Book for canonical vote, remains in force.

The ICEL Statutes provide the general policies and procedures for the organization and how it relates to and serves the Conferences of Bishops. The basic structure remains as described in the opening paragraphs of this report.

~ The Roman Missal ~

The English translation of the *editio typica tertia* of the *Missale Romanum* was given *recognitio* by the Holy See in 2010. ICEL worked with the Conferences of Bishops and publishers to assist in the publication of The Roman Missal, which was introduced in many Conferences and parishes around the world on the First Sunday of Advent, 2011.

By the end of 2013 the English-speaking world will have used the Roman Missal for an entire liturgical cycle, Years A, B, and C. ICEL has already received comments and questions on particular issues of translation as well as consistency issues within this text and how it relates to other rites. The Secretariat welcomes additional scholarly commentary or simple ‘corrections’ directly from Bishops, priests, and laity.

The English text of the Roman Missal provides a basis or standard for translating the remaining Ritual and Pontifical texts of the Roman Rite and this work began in earnest even before the time period covered by this report. The Ritual Masses section of the Roman Missal provides the greatest overlap of texts and rubrics contained in other rites.



Bishop Arthur Roche and Bishop Arthur Serratelli during the meeting of the Commission in Morristown, New Jersey in February 2012 celebrating the Roman Missal.

~ Marriage and Confirmation ~

The ICEL English translation of *Ordo celebrandi Matrimonium* has been in use in the Conferences since 1969 under the title Rite of *Marriage*. At least two Conferences use only portions of the texts provided by ICEL in the 1969 rite. The second Latin edition of *Ordo celebrandi Matrimonium* was promulgated by the Holy See in 1991, and ICEL had prepared a draft text in the 1990s though it was not approved by any of the Conferences.

Since the issuance of *Liturgiam authenticam* in 2001, the English translation of *Ordo celebrandi Matrimonium* has been completely translated anew and was issued to the Conferences first as a Green Book for study and comment in 2012, and then as a Gray Book for the canonical vote in 2013.

The English translation of *Ordo Confirmationis* has been in use since 1975. This was the second edition of this rite. The Latin text dates from 1971. The *Order of Confirmation* was also issued to the Conferences in 2012 as a Green Book, followed by a Gray Book in 2013.

🌀 Dedication, Exorcism, Supplement to the Liturgy of the Hours 🌀

The *Ordo Dedicacionis Ecclesiae et Altaris* was promulgated by the Holy See in 1977 and ICEL prepared a draft text in 1978. That text was approved by the Conferences and has been in use with some alterations to the introductions following upon changes to the Code of Canon Law.

Under the legislation that guided ICEL's work before *Liturgiam authenticam*, there was a provision allowing Conferences to approve provisional texts for liturgical use. Since the mid 1970s three such texts were issued as Green Books and approved for use: *Dedication of a Church and an Altar*, *Book of Blessings*, and *Collection of Masses for the Blessed Virgin Mary*.

Before the second edition of the *Missale Romanum* was issued ICEL had worked on bringing Dedication into final form and a revised text was issued to the Conferences in 2003. No Conference took action on this text, and ICEL's work was then solely focused on the Missal. A new draft text was issued to the Conferences in Green Book form in May of 2013. (A Gray Book followed in early 2014.)

The Latin text *De Exorcismis et Supplicationibus quibusdam*, was issued by the Holy See in 1998—the last of the texts of the Roman Ritual to be produced following the Second Vatican Council. The English draft translation of this text was issued to the Conferences in 2013. (A Gray Book followed in early 2014.)

During the years following the issuance of *Liturgia Horarum* in 1970 there have been Saints added to the universal calendar that were to be incorporated into the vernacular editions of the Liturgy of the Hours or the Divine Office. Many of these texts for new Saints were issued in *Notitiae*, the official publication of the Congregation.

In 2005 the Holy See published *Liturgia Horarum Textus Inserendi* which included the optional and obligatory memorials added to the General Roman Calendar 1984 – 2004. The ICEL draft translation was issued in Green Book form in 2013. (A Gray Book followed in early 2014.)

🌀 The Liturgy of the Hours 🌀

Following the publication of the English text of the Missal, a proposal developed within the U.S. Bishops Committee on Divine Worship (BCDW) to update some of the texts contained in the Liturgy of the Hours. The Executive Director of the BCDW, Msgr. Richard Hilgartner, sought advice from ICEL and members of the Congregation on such a project.

In November 2012 the U.S. Bishops voted formally to begin work on the project, which had also received the approval of the Congregation. In January 2013, Msgr. Richard Hilgartner presented a list of the texts to be translated.

The ICEL Bishops voted favorably to provide a translation of these texts for this project. They also indicated that the texts would need to go through the normal process of Green and Gray Books and that the final product would be available to all the Conferences that ICEL serves.

Work on the translation began immediately. ICEL will make available new or revised translations of the following texts:

- General Instruction
- Rubrics
- Hymns
- Orations
- Intercessions
- Benedictus* and *Magnificat* antiphons
- Marian antiphons
- Te Deum
- Texts for new memorials (Supplement to the Liturgy of the Hours)

The largest and most complex task in the above list is the nearly 300 Latin hymns in the *Liturgia Horarum*, which were not translated in the 1970s editions of the Breviary. In addition to these, ICEL is working on the 70 orations, almost 250 Intercessions, and some 400 *Benedictus* and *Magnificat* antiphons. The *Benedictus* and *Magnificat* antiphons were added to the second Latin edition, promulgated in 1985.

The project is expected to take three to five years to complete. ICEL determined that the various elements should be issued in seasonal fascicles beginning with Advent and Christmas and continuing through the liturgical cycle. (The first fascicle, Advent and Christmas, was issued in May of 2014.)

✧ Baptism and Christian Initiation of Adults ✧

In consultation with the Conferences of Bishops and the Congregation, the schedule of texts to be issued by ICEL includes Baptism of Children and Christian Initiation of Adults. The Latin text of *Ordo Baptismi parvulorum* was issued in 1969 and updated in 1973 and in 1986. The current English text in use has incorporated changes through the Latin edition of 1973. (A base translator began work early in 2014.)

The English text of Rite of Christian Initiation of Adults has been widely in use since 1986. The Latin text *Ordo Initiationis christianae adultorum* dates to 1972, and was emended in 1974. The process of preparing a translation of the ritual text was complete in late 2013 and the translation of the introduction and rubrics is in advanced form as of this writing.

✧ Ordination and Ceremonial of Bishops ✧

Also on the schedule of work, as agreed by ICEL, the Conferences, and the Congregation are the Rites of Ordination and the Ceremonial of Bishops.

The production of a book to replace the 1989 text of the *Ceremonial of Bishops* may not be practical before the remaining Pontifical texts of the Roman Rite are completed by ICEL. In fact, the Gray Book for the Order of Dedication of a Church compiled a number of rubrical inconsistencies between the Order and the Ceremonial.

The assignment of base translators for both the Rites of Ordination and the Ceremonial of Bishops did not move past the discussion stage during the period of this report.

✧ Other Texts of the Roman Rite ✧

In September 2012 the Congregation informed ICEL that the Proper Latin texts for the Mass and the Liturgy of the Hours for the Feast of our Lord Jesus Christ the Eternal High Priest had been approved by the Congregation and sent to the Conferences of Bishops. One Conference formally asked ICEL to provide this text in English and the base translation was completed in late 2013. (This text was reviewed by the Editorial Committee in 2014.)

✧ Meetings of the Commission ✧

The ICEL Bishops met three times during the period covered in this report.

In February 2012 the Bishops, consultants, and staff of the Secretariat met in Morristown, New Jersey and were hosted by the Most Reverend Arthur Serratelli, Bishop of Paterson.

This was the first meeting of the Bishops following the reception of the revised Statutes and coincided with the election of officers of the Commission and the Board of Directors.

The Bishops welcomed Msgr. James P. Moroney a delegate of the Congregation, as stipulated in the ICEL Statutes. Msgr. Moroney is the former director of the U.S. Bishops' Committee on the Liturgy (now Divine Worship), and Executive Secretary of the *Vox Clara* Committee.

During the course of the meeting, the Bishops worked on texts for Marriage and Confirmation and voted to issue these as Green Books to the Conferences of Bishops. These translations have been prepared to conform to the style and form of the Roman Missal. Also at their meeting, the ICEL Bishops completed the process of the reincorporation of ICEL in Canada to comply with the civil requirements.

At the meeting in Morristown, Bishop Serratelli was elected Chairman, Archbishop Denis Hart, Vice Chairman, Archbishop Albert LeGatt, Treasurer, and Archbishop Dominic Jala, Secretary. The Irish representative was joined at the meeting by Bishop Martin Drennan, who had been nominated by his Conference to succeed Bishop John McAreavey, who had served on the Board since 2002.

The ICEL Bishops next met in Washington, DC in January 2013. Two Conferences had replaced their representatives since the last meeting: England and Wales appointed the Most Rev. George Stack, Archbishop of Cardiff, who replaced Bishop (now Archbishop) Arthur Roche; and the Philippines appointed the Most Rev. Julius Tonel, Bishop of Ipil, to replace Archbishop Romulo Valles. Both Archbishops Roche and Valles had served on the Board since 2001.

At the meeting in 2013, the Bishops completed work on the *Order of Celebrating Marriage* and the *Order of Confirmation* and voted to issue these texts as Gray Books to the Conferences. The Bishops also finalized the draft texts of *Order of Dedication of a Church and an Altar, Exorcisms and Related Supplications*, and the *Supplement to the Liturgy of the Hours*. Also, the Bishops responded positively to a request from the U.S. Bishops to collaborate on a revised translation of certain texts of the Liturgy of the Hours, as outlined earlier in this report.

On 17 October 2013, the International Commission on English in the Liturgy celebrated the 50th anniversary of its founding with a meeting of the Commission in Rome.

During the working sessions of the Rome meeting the Bishops reviewed the first set of newly translated texts for the updating of the Liturgy of Hours project. The Bishops also approved the ICEL Budget for 2014 and authorized a disbursement of excess funds to the Member Conferences of Bishops following a recommendation from the auditor.

His Eminence Antonio Cardinal Cañizares, Prefect of the Congregation, was present for a session of the ICEL meeting and spoke of the great work that ICEL had achieved these past 50 years and how he felt ICEL's collaboration was an inspiration for other language groups.

The Bishops celebrated the anniversary with a Mass at the Altar of the Chair in St. Peter's Basilica and a reception at the Venerable English College, the site of the first ICEL meeting in 1963. The ICEL Bishops are very grateful to Archbishop Roche for his assistance in organizing the Papal Audience and for his participation in the meeting.

The highlight of the week was a private audience with the Holy Father on 18 October with the Bishops of the Commission, the members of the Editorial Committee, and the staff of the Secretariat present.



Pope Francis entering the Hall of the Popes while ICEL Bishops, members of the Editorial Committee and Staff of the Secretariat stand to greet him.



Pope Francis with the ICEL Bishops, members of the Editorial Committee and Staff of the Secretariat.



Pope Francis greets Mr. Peter Finn (Associate Director of the ICEL Secretariat), with his wife Barbara, while Archbishop Arthur Roche looks on.

Pope Francis greets Mrs. Arline Fay of the ICEL Secretariat with Archbishop Arthur Roche in background.



The Holy Father leaves the Papal Audience Hall. From left: Bishop Alan Hopes of East Anglia, Bishop John McAreavey of Dromore, Bishop Valentine Seane of Gaborone, Archbishop Dominic Jala of Shillong, Msgr. Andrew Wadsworth Executive Director of ICEL, Bishop Arthur Serratelli of Paterson, New Jersey (Chairman), Archbishop Denis Hart of Melbourne, Archbishop Arthur Roche of the Congregation for Divine Worship, and Archbishop Albert LeGat of Saint Boniface, Canada.

~ Meetings of the Editorial Committee ~

At the meeting of the Commission in February 2012, the ICEL Bishops formally established the ICEL Editorial Committee, as required by the new ICEL Statutes.

The formulation of the Editorial Committee was further refined in correspondence with the Congregation. The Statutes envision a Committee of members for each project, but this provision was seen as challenging to achieve the necessary consistency required in the liturgical texts that this Committee is to process. It was noted that the ICEL Statutes specifically state that the English text of the Roman Missal is to be a standard for the remaining Rites and it made logical sense to the ICEL Bishops that a standing Committee would be in a better position to ensure this than a series of separate groups. The Congregation agreed to this variation.

The Editorial Committee met in January and September 2012 and worked on texts for Marriage and Confirmation; then in June and October 2013 the Committee began work on the texts for the Liturgy of Hours. The Committee typically meets for five days. All of these meetings, with the exception of October 2013, which took place in Rome, were held in the ICEL Secretariat in Washington.

In June 2013, with the work of the Liturgy of the Hours in mind, ICEL sought and gained approval for an additional member of the Committee, with specific advanced specializations in Latin and music. The Bishops were happy to welcome Sister Maria Kiely, O.S.B. to the Editorial Committee.

~ Meeting of Secretaries of the National Liturgical Commission ~

ICEL hosted a meeting for the Secretaries of the National Liturgical Commissions from the Member Conferences in February 2013. It was the first such meeting since 2007, and followed the collective work by the Conferences on the publication of the Roman Missal.

The meeting was informal and informational in nature and discussed four key areas of mutual interest: ICEL future work and projects, the implementation efforts of the Missal and the necessity of recording reactions and corrections, the development of electronic media and copyright, and the challenges presented by hybrid liturgical texts.



National Secretaries, top row from left: Fr. Genaro Diwa of the Philippines, Fr. Andrew McKenzie of Scotland, Fr. Ayres Fernandes of India, Fr. Daniel Merz (Associate Director) of the United States, Fr. Paul Gunter, O.S.B. of England and Wales, Fr. Brad Sweet ICEL Secretariat, Ms. Louise Campbell of New Zealand, Msgr. Andrew Wadsworth ICEL Secretariat; seated: Fr. Patrick Jones of Ireland, Mr. Paul Taylor of Australia, Fr. Bill Burke of Canada, Sister Jordana Maher, O.P. of South Africa, and Msgr. Richard Hilgartner of the United States.

Corporate transition

At the meeting of the Commission in February 2012, the ‘official’ transition from International Committee ... Inc. (the Charity) to the International Commission ... Corp. (the non-profit entity) was completed. As indicated above, the corporate change had been initiated by an audit by the Canadian Government in 2006, when it was discovered that distributions of excess funds to the Conferences was not allowed by civil regulations governing Canadian Charities. The Board of Directors formally adopted a series of steps at their meeting in September 2008 which culminated in the establishment of the new Corporation in 2010 and the relinquishment of the former corporation.

Bishop Douglas Crosby, the Canadian representative to ICEL from 2000-2008 and now vice-president of the Canadian Conference, was instrumental in guiding the Bishops through the transition. The ICEL Bishops are very grateful to Bishop Crosby.

Congratulations

On 26 June 2012, Pope Benedict XVI appointed Bishop Arthur Roche as Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, raising him to the dignity of Archbishop at the same time. Archbishop Roche was also given the title Bishop Emeritus of Leeds. Bishop Roche had served on the Commission since 2001 and was Chairman from 2002 to 2012.

In addition to the great honor bestowed on Archbishop Roche, the Bishop members of ICEL and the Staff of the Secretariat have welcomed this appointment as it positively reflects on ICEL’s role as an agency of the Conferences in service to the Church. Never before has someone so intimately involved in the work of ICEL and the texts it produces been appointed to such an important post in the very Dicastery that judges the fruits of its labors.

The ICEL Secretariat

In June 2011, with the departure of a member of the Secretariat staff since 2005, and as a result of the changing needs of the Secretariat, Msgr. Wadsworth, the Executive Director, established two new positions: staff assistant and Director of Textual Resources. The position of staff assistant was immediately filled from a large pool of applicants. A further position is envisioned as an executive level position and requires working with the translations that ICEL produces.

The post of Director of Textual Resources requires a person to: 1) create or work on translation resources, e.g., textual analysis involving the identification of Scripture allusions; 2) work on the production of lexicons, concordances, and commentaries which cross-reference the texts of the different rites and which are useful in establishing matters of consistency; 3) compose articles and papers related both to the explanation, reception, and appropriation of the liturgical texts and to the structure, contents and arrangement of the ritual books; and,

4) manage the recording of comments submitted on each liturgical text into a database and provide a record of every stage of the translation process (from base translation to *recognitio*).

Remembrance

The Most Rev. Onesimo Gordoncillo, Archbishop Emeritus of Capiz, died on 13 November 2013 at the age of 78. He represented the Philippines on the ICEL Board from 1993 to 2001.

The Rev. James A. Devereux, a Jesuit priest who served as provincial of the Maryland Province, died of Parkinson's disease on 19 December 2011. He was 83. Father Devereux was a consultant to ICEL from 1965 to 1969. He later was a member of the Translations and Revision subcommittee and its Editorial Committee that worked on a translation of the Roman Missal (Sacramentary) between 1982 and 1998 and on other liturgical texts.

The renowned liturgist and theologian, the Rev. Ansgar Chupungco, O.S.B. died on 9 January 2013. His work over many years has greatly formed generations of students at the Pontifical Liturgical Institute Sant'Anselmo, the Paul VI Institute of Liturgy, the Graduate School of Liturgy and San Beda College, Manila. In his capacity as National Secretary for Liturgy of the Conference of Bishops of the Philippines and as a member of the ICEL Advisory Committee (1993-2000) and the Translations and Revisions subcommittee, he made a significant contribution to the work of ICEL.

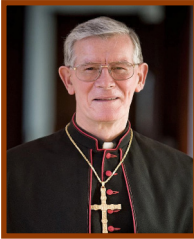
Father William "Bill" Jordan died on 8 August 2013 on the Feast of Saint Mary of the Cross MacKillop after a short illness at Melbourne Private Hospital. Fr. Bill was an accomplished musician. He participated in national liturgical ventures such as the Australian Hymn Book, and the Catholic Worship Book. He was a member of the Advisory Committee of ICEL and a Music Consultant to ICEL for many years.

Dr. Gerald Sigler, the first Executive Director of ICEL, died at 77 on 10 January 2012. In August 1965, Gerald Sigler, priest of the Diocese of Erie, Pennsylvania and a Doctor of Canon Law, agreed to take the position as Executive Secretary. In September the Secretariat began operations. During the four and one-half years as Secretary and Director of the Secretariat there were twenty books, pamphlets, or consultations issued by ICEL to the Conferences of Bishops.

Dr. Rainer Ilgner, the Executive Director of the Deutsches Liturgisches Institut, the ICEL equivalent for the German language, died on 30 August 2013.

Please feel free to contact your Bishop Representative on the ICEL Board, or write directly to the ICEL Secretariat if there is anything that we can clarify.

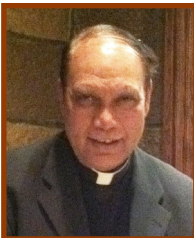
Members of the Commission:



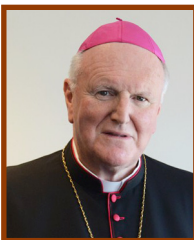
The Most Rev. Martin Drennan
Bishop of Galway
Mount Saint Mary's, Taylor's Hill
Galway
IRELAND



The Most Rev. Patrick Dunn
Bishop of Auckland
Private Bag 47904 Ponsonby
Auckland, 1011
NEW ZEALAND



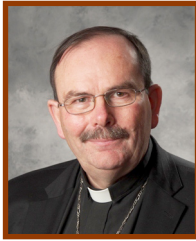
The Most Rev. Andrew Francis
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The Most Rev. Denis J. Hart
Archbishop of Melbourne
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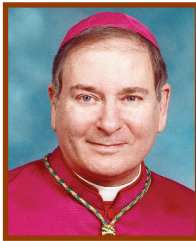
The Most Rev. Dominic Jala, S.D.B.
Archbishop of Shillong
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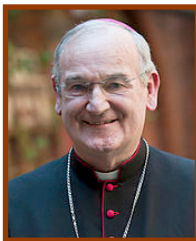
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The Most Rev. Joseph Toal
Bishop of Motherwell
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Motherwell, Lanarkshire ML1 1PP
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The Most Rev. Julius S. Tonel, D.D.
Bishop of Ipil
Villafuerte Street
Poblacion, 7001
Ipil, Zamboanga Sibugay
PHILIPPINES

Finances

As stated at the outset of this report, ICEL is an association of Bishops designated by the sponsoring Conferences of Bishops. The Board of Directors (representatives of the Conferences) has financial oversight of the Corporation and elects a Treasurer from their membership to govern the financial activities.

The Executive Director, under supervision of the Treasurer and the Executive Committee, carries out the day-to-day functions of ICEL and has direct financial control of the Corporation. He is assisted by an accountant on staff and periodic advice from representatives of John C. Walsh & Co, P.C. This firm audits ICEL's financial statements annually.

Following the ICEL Bishop's meeting in February 2012, and the election of Archbishop Albert LeGatt as Treasurer, ICEL took steps to ensure that its internal practices were in compliance with the ICEL Statutes as well as generally accepted accounting standards used in the United States.

In 2013, Archbishop LeGatt established an Advisory Committee of professionals to offer advice on ICEL's investments, review the annual audit, and review other financial statements provided through the year. The Committee meets by telephone quarterly. It is important to stress that this is an advisory group.

After the initial grants or contributions made by the sponsoring Conferences of Bishops in 1964 and 1965, the principal source of revenue for ICEL has been royalties received from the publishers of editions that contain material prepared and copyrighted by ICEL.

Following the initial grants, the contributions from the Conferences were repaid in the early 1970s. During the 1980s when there was an excess of income over expenses distributions were made to the Conferences in proportion to their original contributions.

From 1993 to 2003, the Conferences of Bishops provided ICEL an additional subsidy. Following the publication of the Missal in 2011 there was again an excess of income over expenses and the ICEL Bishops voted to distribute funds to the Conferences. These payments were made in November 2013, in the proportion of actual contributions.

All ICEL materials have been made available to publishers, through the National Conferences, without distinction on a non-exclusive basis, subject only to the condition that the respective Conference gives permission for the publication or distribution of the material in its territory.

As a non-profit body at the service of the Church in the countries where English is spoken, ICEL endeavors to conduct its program on a self-supporting basis with just remuneration for translators, editors, composers, consultants, and staff and with expenditures directly related to the translation program.

❧ Statement of Operations ❧

The following statement is for the year ending 2013. This information represents audited figures produced on an accrual basis.

Revenue	
Royalties	\$1,642,368
Investment income	54,684
Other income	<u>12,810</u>
Total Revenue	1,709,862
Expenses	
Meetings and conferences	283,406
Translation fees	24,667
Library, subscriptions	3,262
Travel	12,994
Rental of office space	208,525
Insurance (property, liability)	11,180
Equipment (rental and maintenance)	5,998
Telephone (Internet)	17,471
Printing	12,196
Postage and freight	6,610
Office expense	40,735
Miscellaneous	3,954
Royalty expense	16,254
Legal and accounting	92,176
Depreciation and amortization	13,267
Salaries and Benefits	<u>635,339</u>
Total Expenses	1,388,034
Distribution to Members	200,000
Revenue over expenses (net income)	\$121,828

🌀 Budget for 2014 🌀

Revenue		
Royalties		
Missal	\$1,100,000	
Lectionary	40,000	
Ritual	100,000	
Liturgy of the Hours	135,000	
Other	<u>32,500</u>	
Total Royalties		1,407,500
Interest and Dividends	15,000	
Other income	<u>2,000</u>	
Total Revenue		\$1,424,500
Expenses		
Meetings		
Commission	256,000	
Editorial Committee	63,000	
Music	28,000	
Other	<u>15,000</u>	
		362,000
Projects		
Liturgy of the Hours	63,000	
Dedication of a Church	2,500	
Exorcism	1,500	
Rite of Christian Initiation	4,000	
Feast of Our Lord Jesus Christ	1,000	
Baptism for Children	<u>3,000</u>	
		75,000
Executive Director		
Room and Board	24,000	
Professional Expense	10,000	
Travel	<u>20,000</u>	
		54,000
Secretariat		
Office Expense	307,200	
Legal	20,000	
Auditing	<u>10,000</u>	
		337,200
Payroll		
Salaries	475,500	
Priest (room & board)	24,000	
Social Security Taxes	36,400	
Employee Benefits	<u>132,000</u>	
		<u>667,900</u>
Total Expenses		\$1,496,100
Surplus (Deficit)		(71,600)

ICEL does not own property other than necessary office furnishings and equipment and the literary and music property that is held for the use of the Church. A limited reserve beyond current needs is maintained to provide for the continuance of the program and as protection against fluctuations in royalty revenue and infringement of texts. And, as stipulated in the ICEL Statutes, the reserve is held in the name of the sponsoring Conferences of Bishops, who wholly own and operate ICEL in service to the Church.

Each year, typically in June, following the audit of ICEL's financial records, an audited report is made available to the Conferences of Bishops through the ICEL representative on the Board of Directors. The treasurers and other officers of the sponsoring and participating Conferences of Bishops to which this report is directed are invited to request further information directly from the ICEL Secretariat.

The ICEL Secretariat
1100 Connecticut Avenue, NW, Suite 710
Washington, DC 20036-4101 USA

Tele: (202) 347-0800
Email: icel@eLiturgy.org
www.icelweb.org

Address of the Holy Father to the International Commission on English in the Liturgy

Friday, 18 October 2013

My Brother Bishops,
Dear Friends,

I welcome the members and staff of the International Commission on English in the Liturgy as you gather in Rome to celebrate the fiftieth anniversary of the Commission's establishment. I thank Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, and a former Chairman of ICEL, for presenting you. Through you, I send greetings and the expression of my gratitude to the Conferences of Bishops which you represent, and to the consultors and personnel who cooperate in the ongoing work of the Commission.

Founded as part of the implementation of the great liturgical renewal called for by the Second Vatican Council's Constitution on the Divine Liturgy, ICEL was also one of the signs of the spirit of episcopal collegiality which found expression in the Council's Dogmatic Constitution on the Church (cf. *Lumen Gentium*, 22-25). The present anniversary is an occasion for giving thanks for the work which the Commission has accomplished over the past fifty years in providing English translations of the texts of the liturgy, but also in advancing the study, understanding and appropriation of the Church's rich sacramental and eucharological tradition. The work of the Commission has also contributed significantly to that conscious, active and devout participation called for by the Council, a participation which, as Pope Benedict XVI has rightly reminded us, needs to be understood ever more deeply "on the basis of a greater awareness of the mystery being celebrated and its relation to daily life" (*Sacramentum Caritatis*, 52).

The fruits of your labours have not only helped to form the prayer of countless Catholics, but have also contributed to the understanding of the faith, the exercise of the common priesthood and the renewal of the Church's missionary outreach, all themes central to the teaching of the Council. Indeed, as Blessed John Paul II pointed out, "for many people, the message of the Second Vatican Council was perceived principally through the liturgical reform" (*Vicesimus quintus annus*, 12).

Dear friends, last evening you celebrated a solemn Mass of thanksgiving at the tomb of Saint Peter, beneath the great inscription which reads: *Hinc una fides mundo refulget; hinc unitas sacerdotii exoritur*. By enabling the vast numbers of the Catholic faithful throughout the world to pray in a common language, your Commission has helped to foster the Church's unity in faith and sacramental communion. That unity and communion, which has its origin in the Blessed Trinity, is one which constantly reconciles and enhances the richness of diversity. May your continuing efforts help to realize ever more fully the hope expressed by Pope Paul VI in promulgating the Roman Missal: that "in the great diversity of languages, a single prayer will rise as an acceptable offering to our Father in heaven, through our high priest Jesus Christ, in the Holy Spirit".

To you, and to all associated with the work of the Commission, I cordially impart my Apostolic Blessing as a pledge of abiding joy and peace in the Lord.

Franciscus

